sincere advice & guidance to the Muslim Women and the rulings of the evils of the Wedding Celebrations

By Allaamah Shaikh Ahmed Ibn Yahya An Najmi d. 1429 AH

sincere advice & guidance
to the Muslim Women

the rulings of the evils of
the Wedding Celebrations

By Allaamah Shaikh Ahmed Ibn Yahya An Najmi d. 1429 AH

© 1432|2011 DTSSBC PUBLICATION

All Rights Reserved.
No part of this book may be reprinted or reproduced or utilized in any form or by electronic, mechanical, or any other means now known, including photocopying and recording, without the written permission from DTSSBC Publication.

"Sincere Advice & Guidance to the Muslim Women and the rulings of the evils of the Wedding Celebrations"

1432-06-14 | 2011-05-17
Published By:

Dawah tu Salafiyyah Sisters Book Club
c/o Ummkutubah
P.O. Box 0003
Roosevelt Island, NY 10044
store@dtssbc.net
info@dtssbc.com

Cover Design: Usul Designs

Printer: Sanatech Printing Corp.

Translator: Nuhu Abdullah

Typesetting & Edited by: AHP | DTSSBC

ISBN: 000-0-00002011-0-0

Recommended Sites:
http://www.alhujjahpublication.org
http://www.dtssbc.com
http://www.dtssbc.net

Table of Contents

Publisher's Notes 3

Introduction 5

Questions & Answers 37

Q.1: Announcing the marriage with gunshots and fireworks. 37

Q.2: Also, they will not allow the man to see his fiancée, until he pays at least one thousand riyals. 38

Q.3: Some of the things that they do on the stages are: play music, and displaying of charms, and in some villages the bridegroom gets on the stage and kisses the bride in the presence of the attendees, and it is even mentioned that sometimes the brides brothers in-law also come on the stage to kiss the brides hand and introduce themselves to the bride. 39

Q.4: The white wedding-gown which the bride wears on the night of the ceremony alone, she wears it for one night and there is squandering in this because that gown is very expensive. Its price is, sixteen hundred riyals and above, and they rent them for two hundred and fifty riyal. 40

Q.5: They travel with the bride to some cities to meet a lady whom they call Moulibah her job is to do the bride's hair in a certain manner put makeup and stuff on her and put some highheels on her. 41

Q.6: Riding in cars with men and women intermingling and escorting the bride while shooting guns and fireworks and drumming. They also travel throughout the village with her unnecessarily even though the women are walking around all

dressed up with makeup, having on the best perfumes and best ornament. 43

Q.7: They play music from the stereo along with drumming and songs, and sometimes they hire songsters or songstresses to come with their group. 44

Q.8: They stay up till after midnight sometimes around two or three-am, so as a result they will not wake up for Fajr. 45

Q.9: They spend a lot of money on food that leads to squandering. 45

Q.10: The women raise their voice in singing that famous song to the point that the men could hear her voice. 47

Q.11: What is the ruling on hiring songsters and songstresses during the marriage party and what is upon the people of the city in which this act is practiced? 49

Publisher's Notes

All praises is due to Allâh the Lord of the worlds (and all that exist) and may the prayers and the peace be upon the leader of the messengers (Muhammad (ﷺ)) and whosoever follows by way of his guidance until the Day of Reckoning

As for what follows:

Dear, beloved Sisters in Al-Islâm

We at DTSSBC was excited to publish this book by our beloved Shaikh Ahmad An-Najmi (may Allâh have mercy on him), which was a lecture on such an excellent topic "Sincere Advice & Guidance to the Muslim Women and the rulings of the evils of the Wedding Celebrations" especially, during these times where you find the sisters confused about what it is that we (the women) should be doing concerning the affairs of our *Deen* (religion). So much so; that you have sisters turning to drugs, imitating the disbelieving women in their dress and mannerism intermingling, dating and marrying non-Muslim men; as a result from all this you find them leaving Islâm all together Allâh's aide is sought!

Furthermore, you find the young Muslim women not learning what Allâh has obligated upon them (who is their Lord, who is their Messenger, Salât, Zakât, Saum and Hajj), as well as commanding the good and forbidding the evil, but instead you find them following he said and she said and they think that this is knowledge,

but in reality this is just a distraction from Shaitân and his party.

This is why we felt that it was very important to have this work translated for the English speaking readers; we are never to short in receiving reminders from the people of knowledge concerning the affairs of our *Deen* (religion). Those of us who say that we follow the way of the *Salaf-us-Saalih* (pious predecessors), will read this book and reflect upon the many benefits that the Shaikh (may Allâh have mercy on him), brings concerning our *Deen* (religion) and insha'allah will implement them.

We must say that the Shaikh (may Allâh have mercy on him), gives excellent advice for the *Muslimah* (female Muslim) on the importance of listening and obeying Allâh and His Messenger ﷺ. This advice can be very useful for the Muslim woman if she chooses to follow it.

The Shaikh (may Allâh have mercy on him), also brings about clarity on many topics pertaining to marriage celebrations which we tend to fall into not knowing if it is from the Book and the Sunnah.

In all we hope that this book will be of great benefit to our beloved sisters in Al-Islâm and we ask that you continue to support us in our efforts to educate and cultivate the women of this *Ummah* (Islâmic nation).

Barakallahu Feekum
DTSSBC
1432-06-13/2011-05-16

Introduction

All praise and thanks are due to Allâh (Alone) and may an out flowing Peace and Blessings of Allâh be upon the seal of the messengers, his family members and his companions.

And to proceed:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾[1]

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwâ (Eve)) and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. "

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ﴾[2]

---

[1] An-Nisaa: 1
[2] Al-Hujurat: 13

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who has At-Taqwâ (i.e. he is one of the Muttaqûn (the pious. See V.2:2). Verily, Allâh is All-Knowing, All-Aware. "

And as for that which follows:

Verily, Allâh the Almighty created the creatures to worship Him and has bonded their happiness in this world and the hereafter with being obedient to Him and his Messenger ﷺ, Allâh the Most high stated:

﴿ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾ ﴾[3]

"The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful ones."

[3] An-Nur: 51-52

He (Allâh), the Most High also stated:

﴿ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴿٦٩﴾ ﴾[4]

"And whoso obey Allâh and the Messenger (Muhammad (ﷺ)) then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq ﷺ, the martyrs, and the righteous. And how excellent these companions are!"

Allâh the Almighty has described the believers in the first verse that they listen and obey their Lord and His Messenger ﷺ, who conveyed the message of his Lord. And what is intended here, is the listening that is connected with obedience, submission and humbleness to Allâh and His Messenger ﷺ. Therefore, whoever does that, deserves to be with those whom Allâh the Almighty bestowed His favor upon, of the Prophets, the early Muslim converts, the martyrs and the righteous. Therefore, whoever submits to the obedience of his Lord and follows the guidance that is revealed from Him, for such individual happiness is guaranteed in this world and in the hereafter he will have salvation from the punishment of the Hell-fire and will enter Paradise the

[4] An-Nisaa: 69

eternal bliss. Allâh the Almighty stated in Sûrah Taha addressing Adam ﷺ and Iblîs:

﴿ قَالَ ٱهۡبِطَا مِنۡهَا جَمِيعَۢاۖ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ فَإِمَّا
يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
يَشۡقَىٰ ١٢٣ وَمَنۡ أَعۡرَضَ عَن ذِكۡرِي فَإِنَّ لَهُۥ مَعِيشَةٗ ضَنكٗا
وَنَحۡشُرُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ أَعۡمَىٰ ١٢٤ قَالَ رَبِّ لِمَ حَشَرۡتَنِيٓ
أَعۡمَىٰ وَقَدۡ كُنتُ بَصِيرٗا ١٢٥ قَالَ كَذَٰلِكَ أَتَتۡكَ ءَايَٰتُنَا
فَنَسِيتَهَاۖ وَكَذَٰلِكَ ٱلۡيَوۡمَ تُنسَىٰ ١٢٦ وَكَذَٰلِكَ نَجۡزِي مَنۡ
أَسۡرَفَ وَلَمۡ يُؤۡمِنۢ بِـَٔايَٰتِ رَبِّهِۦۚ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَشَدُّ وَأَبۡقَىٰٓ ١٢٧ ﴾[5]

"(Allâh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) Verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."(Allâh) will say: "Like this: Our Ayât (proofs,

[5] Ta-Ha: 123-127

evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)." And thus do We requite him who transgresses beyond bounds (i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân), and believes not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting."

In addition, to Him (Allâh), the Most High also said in Sûrah An-Nahl:

﴿ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾ ﴾[6]

"Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)."

Based on what was mentioned so far, it is obvious that the happiness of the Muslims both men and women are only

[6] An-Nahl: 97

found in adhering to the legislation of our Lord in aspects of *Aqeedah* (creed), mannerism, and in our life style pertaining to our obligations towards our Lord and our duties towards one another and our personal adherence to the Islâmic Law in our uniforms and our clothing, and our sleep and wakefulness, and our giving and taking and our eating and drinking and everything in our lives beginning from the major ones which is *Tawheed* (singling Allâh out ((Alone)) in worship) and the prayer to the minor ones. And by doing this we will become true Muslims. Let us hasten to please our Lord the Almighty the Most High and answer His call in His (Allâh), saying the Most High:

﴿ ٱسۡتَجِيبُواْ لِرَبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۚ مَا لَكُم مِّن مَّلۡجَإٖ يَوۡمَئِذٖ وَمَا لَكُم مِّن نَّكِيرٖ ٤٧ ﴾[7]

"Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind, and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds)."

Likewise, in His (Allâh), statement the Most High:

﴿ قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٣١ ﴾[8]

[7] Ash-Shura: 47

"Say (O Muhammad (ﷺ) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."

O Muslim women Fear Allâh! Fear His punishment and be eager upon seeking the pleasure of your Lord and obtaining His Paradise in an eternal life and perpetual abode. O Muslim sisters! It is unacceptable textually and intellectually, that we pray and fast according to Allâh's legislation, but receive from the west or the east our dress code, uniform and fashions. Verily, the One Who sent down this statement:

﴿ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾[9]

"Whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Thâlimûn (polytheists and wrong-doers) there are no helpers."

Also, sent down was this statement:

﴿ حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾ ﴾[10]

---

[8] Al-i-'Imran: 31
[9] Al-Maidah: 72
[10] Al-Baqarah: 238

"Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience"

He (Allâh) is the same One Who sent down this statement:

﴿ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ [11] ﴾

"And tell the believing women to lower their gaze (from looking at forbidden things) And protect their private parts (from illegal sexual acts) and not to show off their

[11] An-Nur: 31

adornment except only that which is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful."

The One Who legislated with *Tawheed* (singling Allâh out ((Alone)) in worship) and the prayer for His slaves is the same One Who legislated for them the wearing of the veil and the etiquettes of clothing, uniform, eating, drinking, sleeping, and waking up from bed and even the etiquettes of using the bathrooms. O Muslim women! What is obligatory upon every Muslim woman is to worship her Lord, adhering to His (Allâh), statement the Most High:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن
قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ فِرَٰشٗا
وَٱلسَّمَآءَ بِنَآءٗ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ بِهِۦ مِنَ

ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا وَأَنتُمۡ تَعۡلَمُونَ

﴿12﴾ ٢٢

"O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - see V.2:2). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be and made them seven heavens and He is the All-Knower of everything."

The general meaning of worship is that the woman should single out her Lord with worship, pray the five daily prayers, fast in Ramadan, perform pilgrimage to the Sacred house of Allâh according to how Allâh legislated in His Book and according to how His Messenger Muhammad ﷺ, legislated in his Sunnah, and to treat her parents, her husband, her children, her family members, her neighbors and the rest of the Muslims according to what Allâh the Most High legislated in His Book and in the Sunnah of His Messenger ﷺ. The Right of Allâh over His slaves is *Tawheed* and that is to single Him out with acts of worship including supplication, hope, fear, seeking refuge with Him and seeking His aid; for verily, whoever invokes other than Him (Allâh), at times of trials or depend on other than Him at times of difficulties has indeed associated partners with Allâh and this will

[12] Al-Baqarah: 21-22

necessitate his entering of Hell-fire and his abiding in it for ever. Allâh the Almighty stated:

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾[13]

"Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Thâlimûn (polytheists and wrong-doers) there are no helpers."

Also, in the hadith of Mu'ãdh ﷺ:

"أَ تَدْرِي مَا حَقُّ اللهِ عَلَي العِبَادِ وَ مَا حَقُّ العِبَادِ عَلَي اللهِ؟ قَالَ اللهِ وَ رَسُولُهُ أَعْلَمُ. قَالَ: "حَقُّ اللهِ عَلَي العِبَادِ أَنْ يَعْبُدُواهُ وَ لاَ يُشْرِكُوا بِهِ شَيْئاً"

"Do you know the Right of Allâh on the slaves?" He said: Allâh and His Messenger know best. He said: "The Right of Allâh over the slaves is to worship Him ((Alone)) without associating partners with Him"

If they do so then Allâh the Almighty has written on Himself not to punish them. Also, the pubescent Muslim man or woman who abandons the prayer intentionally has apostatized according to the proofs that came on that. Like his ﷺ, statement:

"العَهْدُ الَّذِي بَيْنَنَا وَ بَيْنَهُمْ الصَّلاَةُ فَمَنْ تَرَكَهُ فَقَدْ كَفَرَ"

[13] Al-Maidah: 72

"Prayer is the criteria between the Muslims and the Non-Muslim, so whoever abandons the prayer has apostatized"

Also, similar is the case with the other acts of worship, it is upon the Muslim to carry them out sincerely for his Lord and to do that willingly with total obedience to his Lord. And he must deal with the people according to how Allâh the Almighty legislated, while dedicating that to his Lord. And he should give everyone his right in a good manner. And the right of the parents over the child is to be obedient and kind to them because Allâh the Almighty has connected being obedient to Him with being obedient to the parents as He (Allâh), the Almighty stated:

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾[14] ﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and

[14] Al-Israa: 23-24

say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

The right of the husband comes next after the right of the parents: Allâh the Most High said:

﴿ ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾ ﴾[15]

"Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great."

---

[15] An-Nisaa:34

What is obligatory upon the wife is to obey her husband, as long as he is not commanding her to sin against Allâh and to service him, preserve herself and protect his house. Moreover, to carry out the responsibility of cultivating the children in a righteous manner and stay away from harming him with her tongue and her disobedience; if she does that then the only obstacle between her and Paradise is death. It came in the Prophetic narrations that the Prophet ﷺ, said:

"لَوْ أَمَرْتُ أَحَداً أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ المَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا"

"If I was to command any one to prostrate to any one I would have commanded the wife to prostrate to her husband"

"وَ اسْتَوْصُوا بِالنِّسَاءِ خَيْراً فَإِنَّهُنَّ عَوَانٌ عِنْدَكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ وَ لَكُمْ عَلَيْهِنَّ أَلَّا يُوطِئْنَ فُرُشَكُمْ أَحَداً تَكْرَهُونَهُ فَإِنْ فَعَلْنَ ذَالِكَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبْرِحٍ وَ لَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ بِالمَعْرُوفِ"

"Treat your women in a good manner, for verily they are your assistants, you have taken them from their families by the Trust of Allâh and legalize their private area by the word of Allâh. You have the right over them not to bring anyone you dislike in your homes, and if they do so, then beat them, but not in an abusive manner and their right

over you is to provide them with food clothing and shelter in a descent manner" [16]

O Muslim sisters! Verily, Allâh is not shy of telling the truth, and what is obligatory upon the one who calls to Allâh is to warn the people from falling in to sins that damage the life of the individual and the society in general. From among the most dangerous lusts to the youth are sexual lusts.

For that reason, Allâh the Almighty has forbidden fornication and anything that leads to it, as He (Allâh), the Almighty stated:

﴿ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ ﴾ [17]

"And come not near to the unlawful sexual intercourse. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him)."

This is because the human nature is totally different from the animal nature. Allâh created human-beings with intellect and wants him to know his lineage, his relatives and his tribe, however this cannot be achieved except by way of having birth in a legitimate marriage. But as for illegitimate reproduction, it is from the nature of animals that do not have any responsibilities; but as for a human-being he must have a father that takes care of him and spends on him. Due to the impermissibility of fornication Allâh the Almighty has forbidden every means that leads

---

[16] Al Bidaayah wa Nihaayah 5/152

[17] Al-Israa: 32

to it, as He (Allâh), the Almighty forbade looking at marriageable woman in Sûrah An-Nur: 31

﴿ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ ﴾[18]

"And tell the believing women to lower their gaze (from looking at forbidden things) And protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms)"

Furthermore, it is also reported in an authentic hadith that the Prophet ﷺ, said:

"العَيْنُ تَزْنِي وَ زِنَاهَا النَّظَرُ"

"The eye fornicates and its fornication is looking"

"كُلُّ عَيْنٍ بَاكِيَةٍ يَوْمَ القِيَامَةِ إِلاَّ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ وَ عَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللهِ"

"Every eye shall cry on the Day of Judgment except the eye that shed tears from the Fear of Allâh and the eye that lowered its gaze from the things that Allâh prohibited"

[18] An-Nur: 31

Also, in some other narrations the Prophet ﷺ, said:

"النَّظَرُ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ إِبْلِيسَ"

"Gazing is one of the poisonous swords of Iblîs"

In addition to whoever leaves it for the Fear of Allâh; Allâh will increase him in his faith in a manner that he will find its sweetness in his heart. It is due to this, that the Prophet ﷺ, forbade a man to be in seclusion with a marriageable woman, as he stated in this authentic narration:

"إِيَّاكُمْ وَ الدُّخُولَ عَلَى النِّسَاءِ، قَالَ رَجُلٌ مِنَ الأَنْصَارِ: فَالحَمْوُ يَا رَسُولَ اللهِ؟ قَالَ: الحَمْوُ المَوْتُ"

"Be cautious of entering upon women. And a man from the Ansaari said: O Messenger of Allâh! How about the in-laws? He said the in-laws are death "Arabs describe horrible thing with death."

This hadith refutes what most women do today by allowing their in-laws and the relatives of her husband in the house in the absence of their husbands without any one addressing it, but they only address it if the person is not from the family member of the husband, even though the Prophet ﷺ, has stressed on the danger of being in seclusion with a marriageable woman and clarified the danger behind it except for those who Allâh the Almighty granted protection. It is reported that the Messenger of Allâh ﷺ, said:

"مَا خَلاَ رَجُلٌ بِامْرَأَةٍ إِلاّ كَانَ الشَّيْطَانُ ثَالِثَهُمَا"

"No man will be in seclusion with a woman except that Shaitân will be their third party"

Also, in another narration the Prophet ﷺ, said:

"لاَ تَلِجُوا عَلَى الْمُغَيَّبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ"

"Do not enter! Upon the Mughayyabaat "concealed women" for very Shaitân flows in the body of one of you like the circulation of the blood"

As long as the Shaitân is their third party, then no good should be expected from that. And the Muslim must not be neglectful of the precious thing that he has and they are his wards and he should not be neglectful of the trust which he is entrusted with by his Lord. And from among the common atrocity s of this era are the seclusion of the landlord with his housemaid, and the taxi driver with a marriageable woman, and the seclusion of the landlord with his female tenet or the opposite. And how many times does this evil act lead to grave calamity that displeases Allâh the Almighty from above the heaven as it is reported from the Messenger of Allâh ﷺ, that he said:

"لاَ أَحَدَ أَغْيَرُ مِنَ اللهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ أَنْ تَزْنِيَ أَمَتُهُ"

"No one is more jealous than Allâh, that His male or female slave commits fornication"

For this reason Allâh the Almighty has forbidden the intermingling of men and women and made for each one of them an environment that differs from the other. Even in the prayer which is one of the greatest acts of worship,

He (Allâh), separated between them (male and female), by making the (prayer) rank of the men in the first row then the rank of the children in the second row, then the women in the third row and He (Allâh), made the best row of the women the last row and the worst (for them is) the first row and with the men is the opposite, and He (Allâh), commanded the men to remain in the masjid and allow the women to exit first in order to avoid intermingling and He (Allâh), also commanded the women to walk on the side of the road and the men in the middle; to the point that a woman would walk very close to the wall till she would almost rub herself against the walls.

Due to the atrocity of fornication, Allâh the Almighty has forbidden women from exposing their charm except to the unmarriageable men from their relatives as He (Allâh), the Almighty stated in Sûrah An-Nur:

﴿ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ
فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ
أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ
إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ

أَيْمَـٰنُهُنَّ أَوِ ٱلتَّـٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ
ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا
يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ
جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾[19]

"And tell the believing women to lower their gaze (from looking at forbidden things) And protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful."

Likewise, He (Allâh), commanded the women to draw their cloaks over their heads, covering their whole face, except the left eye in order for her to see her way, and to draw their veils over their chest; so that their breast will

[19] An-Nur: 31

not be exposed. It is reported that Ayesha ﷺ, said: they were in *Ihram* (ritual garb), with the Prophet ﷺ, with their faces uncovered, and whenever a man passes by they would draw their veils to cover their faces with it. And this indicated upon the obligation of covering of the face, because it is one of the most attractive organs on a woman which Allâh the Almighty commanded that it should be covered and not be exposed to men. Likewise for the sake of preserving the chastity, Allâh the Most High has forbidden women to talk in a seductive manner to marriageable men; so that those in whose heart is disease of fornication will have the desire to be with them, as He (Allâh) the Most High stated:

﴿ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ ﴾[20]

"Then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner."

From this verse it is understood that, the unnecessary phone conversation that includes exchange of love expressions, fondness and flirting is impermissible, because it leads to an evil end from those who do not have any Fear of Allâh in their hearts and are not conscious of their Lord. How many victims have we heard of and read about whose virginity has been taken away from them, and their honor is tainted and they

[20] Al-Ahzab: 32

ended up being forgotten in the society as if they did not exist. And these women fell into this disaster due to communicating with men over the phone and believing the wolves of desire. I advise the women to read this book with the title: "Stay away! From the Telephone O Young Women of Islâm" This book is very small in its size but it contains a lot of benefit. We ask Allâh to reward that female teacher who compiled this book with abundant good. Also, for the sake of preserving the chastity Allâh the Almighty has forbidden the women to expose their charms as He (Allâh), the Almighty stated:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ وَٱذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

﴾[21]

"And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (ﷺ) and to purify you with a thorough

[21] Al-Ahzab: 33-34

purification. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things."

O sisters in Allâh! How great are these etiquettes which Allâh the Almighty cultivated the wives of the Prophet ﷺ and the Muslim women upon! The first of these good manners is: Allâh the Almighty commanded the believing women to remain in their homes and not leave the house, except if there is a need for that, this is because leaving the house unnecessarily is a sign of deficiency in a woman's religion, her honor, and her dignity; and also by doing so, she is subjecting herself into the trap of the Shaitân and subjecting herself into temptation which she wouldn't have fallen into if she was to remain in the house. The Prophet ﷺ, said:

"الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اِسْتَشْرَفَهَا الشَّيْطَانُ"

"Woman is Awrah "meaning she is supposed to cover herself when she leaves her house. Shaitân beautifies her to men or he looks at her in order to deceive her or deceive others through her." [22]

This hadith indicated that it is not appropriate for a woman to leave the house to go to the market or to go to the tailor, as long as there is a man who can take care of that on her behalf. The second of these good manners

[22] Sahih Tirmidhi 937

that are mentioned in the verse for the betterment of the believing women is the prohibition of *Tabarruj*[23] (flamboyancy), and this is when a woman leaves her house while exposing her charms, displaying her beauty to the public as if she is saying to them: "Come on, I am ready for you." And from among the things that are considered to be *Tabarruj* (flamboyancy), are: exposing the face, the arms and wearing a short dress that makes part of her legs or thighs exposed, or by making a split in the back of her skirt to expose some skin.

The most amazing thing is that Shaitân has tricked them to the point that he made the women shorten their dress and made the men drag their pants. This painful situation which the Shaitân deceives our youth to fall into by twisting around the Command of Allâh without the fear of the Anger of Allâh and considering that evil act as civilization, this sad situation made me say this following poem:

The issue of civilization within the youth is amazing
The woman is uncovered while the man is covered
Her garment is to the middle of her shin while
The thawb of the man is dragging on the ground

O group of women! It is indeed a mark of disgrace and stigma on the *Ummah* (Islâmic nation), that its youth both males and females are following behind the Masonic

[23] The definition of the word *Tabarruj* is mentioned by the author of *Lisaan-ul-'Arab* (3/33) as the display of a woman's beauty, the uncovering of her face and the attractive qualities of her body in front of men; in addition to everything that arouses their desires, and strutting while observing a type of walk; which is done exclusively for anyone besides her husband.

callers those who hate Islâm. It is indeed a mark of disgrace on the *Ummah* (Islâmic nation), that its youth follow those who call to nudity, dissipation, immorality and licentiousness and left the Book of Allâh and the Sunnah of the Prophet ﷺ, and the Islâmic mannerisms which our *Salaf us Saalih* (pious predecessors), were upon. Their society was the society of purity, chasteness and dignity; they have set a beautiful example throughout the nations pertaining to purity, honor, and chasteness and adoring with good characters and refraining from the bad ones.

O female Slave of Allâh! It is a must on you to know that, Allâh wants you to be covered and to preserve your chastity, while the Shaitân and his party want you to expose your body and display your charm, Allâh the Almighty wants you to be bashful, while the Shaitân and his party want you to be licentious and evil, Allâh wants you to preserve your honor in your house, and to be a sincere partner to your husband, and to be an advising leader of the house and a skillful nurturer of the children and a trustworthy treasurer in the house of your husband; so that you will be honored and respected by your husband, your family and your relatives, and become a righteous individual in your society, but Shaitân and his party want you to be evil and wicked, they want you to seduce men and intermingle with them in offices, hotels, coffee cafes and workplaces, they want you to run after them in order to fulfill their desire, and the more you intermingle with men the worse your situation will get, until when you will become like a carcass bitten off by dogs, whenever they want or like prey that is surrounded by a bunch of wolves in a secluded area, what do you

think the wolves will do to this prey!? And here is a poem which I have written in warning the youth from imitating the west in their character and their customs:

The women shortened the length of their garment
And threw behind them their veils and garb

She walked out to men while uncovered
She intermingled with them and became a (prostitute)

That is because she has disobeyed the Most Beneficent
And pleased the criminals and the Shaitân

O female Slave of Allâh! Awake and repent to your Lord
And follow not the path of misguidance

It will be a shame on you O daughter of a dignified monotheist!
To end up being a victim of the humiliated polytheist

Like a carcass that is being bitten off by dogs
Or prey that is surrounded by wolves

Where are your shyness, bashfulness and dignity?
Where is your honor, might and your glory?

You sold all this glory without any return
In order for you to follow the party of the Shaitân

The beauty of women is of two kinds
The apparent beauty which is from the Most Beneficent

But this apparent beauty will be of no benefit
If it has no companion that intercedes for it

I mean by that the spiritual beauty

The religion of bashfulness not a deviating carcass

Allâh the Lord of the throne has invited you
To adorn yourself with spiritual beauty

To protect you, for verily He knows the nature of the soul
Which He has created and placed in it its arousing desire

Should not the One Who has created man knows
That which corrupts the human nature

But the traitors among the atheist have accused
Islâm of depriving women from their rights

They disobeyed the Creator even though it is prescribed
On them to cover themselves and remain in their homes

For verily, the Creator of the nature is well aware
Of what He has installed in it and its contents

Woman as it is known is weak in her nature
She is very delicate and emotional

She is in constant desire of man
And her desire for man is very extent

This is why Allâh prescribed on her from His wisdom
To cover herself and stay in her home

To avoid the cause of evil and corruption
For the betterment of all the slaves

O female slave of Allâh! Keep your duty to Allâh and be cautious not to stand before your Lord on the Day of Judgment with the crime of major or minor fornication. For verily the Prophet ﷺ, said:

"العَيْنُ تَزْنِي وَ زِنَاهَا النّظَرُ وَ الأُذُنُ تَزْنِي وَ زِنَاهَا السَمْعُ وَاليَدُ تَزْنِي وَ زِنَاهَا البَطْشُ وَالرِّجْلُ تَزْنِي وَ زِنَاهَا المَشْيُ وَ اللِّسَانُ يَزْنِي وَ زِنَاهُ الكَلَامُ وَ القَلْبُ يَهْوَي وَ يَتَمَنَّي وَ الفَرْجُ يُصَدِّقُ ذَالِكَ أَوْ يُكَذِّبُهُ"

"The eye fornicates, and its fornication is looking, and the fornication of the ear is listening, the fornication of the hand is touching, the fornication of the leg is walking, the fornication of the tongue is flirting, the hearts desires and wishes for it, and the private part affirm it all or rejects it"

Verily, your body part that you expose to marriageable men unlawfully will get burnt with fire by Allâh the Almighty on the Day of Judgment; if you die upon that without repenting to Allâh. And if you did expose your body before; then repent to Allâh at the moment that you have the chance to repent, because you don't know when the Angel of death will pay you a visit.

Also, for the sake of preserving the chastity, Allâh the Almighty has legislated on us seeking permission before entering upon someone. Likewise He (Allâh), clarified to us how it should be done, likewise the etiquettes of seeking permission on the tongue of His Messenger ﷺ, He (Allâh), the Most High stated:

﴿ فَإِن لَّمْ تَجِدُواْ فِيهَآ أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمُ ٱرْجِعُواْ فَٱرْجِعُواْ ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَٱللَّهُ

بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا
بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣٠﴾[24]

"And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do."

Ibn Kathir stated in his explanation of these verses: "These are some of the etiquettes of this religion upon which Allâh trained the believers and nurtured them. He commanded them not to enter anyone's house without asking for permission, and when permission is granted he should give them salaams afterwards. If he asks permission for the first time and did not hear any reply, then it is from the Sunnah to ask for the second and third, if permission is granted to him after or before the

[24] An-Nur: 28-30

third; then he can enter, otherwise he should turn his back and leave. And it is not from the Sunnah to go beyond the third when asking for a permission to enter some ones house." And then Ibn Kathir mentioned the hadith of Abu Musa Al-Ash'ari when Umar Ibn Al-Khattaab did not like the fact that he asked permission three times to enter, then Abu Sa'eed Al-Khudri bore witness for Abu Musa and said: He heard the Messenger of Allâh ﷺ, saying:

"إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثاً فَلَمْ يُؤْذَنْ لَهُ فَلْيَنْصَرِفْ"

"If one of you asks for permission three times without being responded to, he should turn around and walk away"

Ibn Kathir has explained this matter into details to the point where he said: "It is upon the one who asks for permission to enter into someone's house to know that, it is not befitting for him to stand facing the door; rather he should stand with his right or left side towards the door." And then he mentioned the narration from Sunan Abi Dawud that says:

"كَانَ رَسُولُ اللهِ صَلَّي اللهُ عَلَيْهِ وَ سَلَّمَ إِذَا أَتَي بَابَ قَوْمٍ لَمْ يَسْتَقْبِلْ البَابَ مِنْ تِلْقَاءِ وَجْهِهِ وَلَكِنْ مِنْ رُكْنِهِ الأَيْمَنَ أَوْ الأَيْسَرَ"

"Whenever the Prophet ﷺ, came to someone's door, he would not turn with his face towards the door, rather he

would turn his face away with his right side or left towards the door"

Though this hadith has some weakness in its chains because of Baqiyyah Ibn Wâlid (who is known for his fabrication) and Muhammad Ibn Abdur-Rahman Ibn Abi Laila (known for his weak memory), however this etiquette is from among the famous etiquettes of seeking permission that is agreed upon by the consensus of the scholars.

Also, there are some other narrations that support this hadith by raising its level from being weak to sound. From among them is the hadith that is narrated by Abu Dawud from the narrations of Hudzail who said: "A man came at the door of the Prophet ﷺ, asking for a permission to enter, but he stood facing the door. So the Prophet ﷺ, said to him:

"هَكَذَا عَنْكَ فَإِنَّمَا الإِسْتِئْذَانُ مِنَ النَّظَرِ"

"Turn your face away from the door, for verily permission is legislated only for the purpose of preventing the eye from seeing the privacy of others"

This hadith is narrated by Abu Dawud At-Tayaalisi from Sufyaan Ath-Thawri from A'amash from Talhah Ibn Musarrif from a man whose name is not mentioned from Sa'd from the Prophet ﷺ. The first hadith is *Mursal* in its chain of narration meaning; a *Sahabi* (a companion of the Prophet ﷺ), is not mentioned in the hadith rather it is raised up by a *Tabi* (a second descent), to the Prophet ﷺ, because it is narrated by Huzail Ibn Shurahbeel Al-Awdi

Al-Kufi who is trustworthy, and in the second narration there is a an unknown man in its chains of narrations, however, the variety in its way of narration raise the level of this hadith from weak to sound. Therefore it is okay to use it as a proof; especially because there is another narration in Sahihân that the Prophet ﷺ, said:

"لَوْ أَنَّ امْرَءاً أَطْلَعَ عَلَيْكَ بِغَيْرِ إِذْنِكَ فَحَذَفْتَهُ بِعَصَاةٍ فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ جُنَاحٌ"

"There is no blame on you if you poke out the eye of a man who looked in to your house without your permission"

It is also mentioned in Sahihân that, the Prophet ﷺ, was once with a man in his house facing with his head towards the wall, and he saw another man looking through some holes in the door then he said: "I considered poking his eye out, but had I done that, it would have been bloodshed."All these narrations indicate upon the impermissibility of looking in other people's houses from the outside without their permission, as it also indicate upon the mannerisms that should be adopted by the visitor, and that is standing at a door with his right or left side towards the door and not his face. How great is this religion of Islâm and how magnificent is it's teachings and how glorious is it's mannerisms! Allâh knows best, and may the Peace and Blessings of Allâh be upon the seal of the Messengers our Prophet Muhammad ﷺ, his family members and his companions.

Delivered by: Sheikh Ahmad Ibn Yahya An-Najmi (may Allâh have mercy on him)

Questions & Answers

On the evils of Weddings Celebrations

We the children of this city want to inform you that, there are some evil practices that are going on here in some of our villages during marriage ceremonies. Here are some of the evil practices:

Q.1: Announcing the marriage with gunshots and fireworks.

A.1: Announcing the marriage with fireworks and gunshots:

All praise and thanks are due to Allâh and may Peace and Blessings of Allâh be upon the Messenger of Allâh Muhammad ﷺ, his family members and his companions, and to proceed:

There is nothing wrong with announcing the marriage with gunshots and fireworks, as long as it did not reach to the limit of squandering or disturbing others, and if that happened then the rule may change to either being dislike or impermissible based on the circumstances. Because lawful things may turn to either dislike or unlawful if it exceeds the reasonable limits to squandering or mischief. Allâh the Almighty stated:

﴿ ۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١ ﴾[25]

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance)."

Q.2: Also, they will not allow the man to see his fiancée, until he pays at least one thousand riyals.

A.2: Not allowing the man to see his fiancée, until he pays a thousand riyals or more or less.

According to the Sunnah the man and woman should see each other before conducting the marriage because they may or may not like each other. The Prophet ﷺ, said to a man who was engaged to a woman: Did you see her? He said: No! The Prophet ﷺ, said:

اِذْهَبْ فَانظُرْ إِلَيهَا فإِنَّ فِي أَعْيُنِ الأَنْصارِ شَيْئاً

"Go and take a look at her first! Before making the decision of marrying her for verily the Ansaari have something in their eyes"[26]

---

[25] Al-A'raf: 31
[26] Narrated by Muslim

And in another narration the Prophet ﷺ, said:

"إِذَا خَطَبَ أَحَدُكُمْ امْرَأَةً فَلْيَنْظُرْ إِلَيْهَا فَإِنَّهُ أَحْرَي أَنْ يُؤْدَمَ بَيْنَهُمَا"

"Before anyone of you gets engaged to a woman, you should look at each other first because this helps with the keeping of the marriage"

That is because you make sure you are please with each other physically before jumping in to the marriage. And the look should be what the woman normally exposes in the presence of her family members and that is the face and the palms and this should be done in the presence of her *Wali* (guardian). But as for charging the man to pay before seeing his fiancée, this is something that neither the Prophet ﷺ, nor the pious predecessors did, rather it is from among the bad customs that cripple the issue of marriage and makes it almost impossible for the youth to get married.

Q.3: Some of the things that they do on the stages are: playing music, and displaying of charms, and in some villages the bridegroom gets on the stage and kisses the bride in the presence of the attendees, and it is even mentioned that sometimes the brides brothers in-law also come on the stage to kiss the brides hand and introduce themselves to the bride.

A.3: The stage that they build for the bride: If the stage is in a hidden area and it is not raised up too high, then I think there is nothing wrong with that. But if they raise it

so high to the point that those who are outside the house are able to see it, or if they spend a lot of money on it that leads to squandering, in this case it will be either impermissible or disliked base on the situation.

But as for the penetration of the groom within the group of women to come on the stage in order to kiss the bride, likewise his brothers coming on top of the stage to kiss the hand of their sister in-law, these acts are atrocities, it is not permissible for the Muslim to do such thing. Also, it is obligatory upon the people of that village to prevent their women from falling in to these types of marriages if the groom will allow his brothers to come on the stage and kiss his wife. It is reported in an authentic hadith that the Prophet ﷺ, said:

"النَّظَرُ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ"

"Looking is an aiming arrow from the arrows of the devil"

And in another narration the Prophet ﷺ, said:

"العَيْنُ تَزْنِي وَ زِنَاهَا النّظَرُ"

"The eye fornicates and its fornication is looking".

Q.4: The white wedding-gown which the bride wears on the night of the ceremony alone, she wears it for one night and there is squandering in this because that gown is very expensive. Its price is, sixteen hundred riyals and above, and they rent them for two hundred and fifty riyal.

A.4: The wedding gown: the origin of things is lawful based on that; the wedding gown is lawful because of the statement of Allâh the Almighty:

﴿ قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ٣٢ ﴾[27]

"Say (O Muhammad (ﷺ)) "Who has forbidden the adoration with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât (all kinds of Halâl (lawful) things) of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge."

However, if the price is too expensive and is used only on the night of the marriage, in this case it will be considered squandering, and he the Prophet ﷺ, has forbidden hearsays, asking too much questions and money wasting.

Q.5: They travel with the bride to some cities to meet a lady whom they call *Moulibah*[28] (her job is to do the

---

[27] Al-A'raf: 32

[28] To receive more benefit on this topic refer to **"A Warning Regarding the Dangers of the Beauty Salon and the Hair Stylist"** Gathered and Arranged by: Umm 'Abdir Rahman al-Imaam and published by: DTSSBC Publication Co.

bride's hair in a certain manner put makeup and stuff on her and put some high-heels on her).

A.5: Going to this woman is an act of disobedience:

First: She will strip in the presence of this woman and this is impermissible because the Prophet ﷺ, said:

" أَيَّمَا امْرَأَةٌ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللهِ "

"Any woman who undresses herself in other than her husband's house has indeed torn the veil between her and Allâh"

Second: Perhaps, she will let her hair resemble the hair style of the disbelievers which is blameworthy; as a result both of them will be sinners, both the hair-dresser and the one who has her hair done.

Third: If this woman dressed her up and put perfume on her to walk out to the people she will be sinning for that even if she is traveling in a car. The Prophet ﷺ, said:

"أَيَّمَا امْرَأَةٌ أَصَابَتْ بُخُوراً فَلَا تَشْهَدَنَّ مَعَنَا العِشَاءَ"

"Any woman who put on perfume should not witness the Ishaa prayer with us"

If the Prophet ﷺ, prevented her from witnessing the congregational prayer because of the fact that she had on perfume then preventing her from going out in this way is more reasonable.

Fourth: Wearing high-heels is from imitating the disbelievers, likewise it causes her body to jiggle and it raises her backside and her chest up and makes them more exposed. And the Prophet ﷺ, said:

"مَنْ تَشَبَّهَ بِقَومٍ فَهُوَ مِنْهُمْ"

"Whoever resembles himself with some folk will be considered among them"

Q.6: Riding in cars with men and women intermingling and escorting the bride while shooting guns and fireworks and drumming. They also travel throughout the village with her unnecessarily, even though the women are walking around all dressed up with makeup, having on the best perfumes and best adornments.

A.6: This act involves boastfulness and a grave temptation. The intermingling of men in the same car with marriageable women who on that day wear their best clothes and have on their best perfumes, this indeed is a great temptation for both the men and the women. Especially along with turning on the lights and raising their voices. All these are atrocity s that must be abstained from, also you do not need all these to announce the marriage, therefore turn to Allâh in repentance O believers perhaps you will be successful! Also, stay away from the things that displease Allâh by staying away from the acts of boastfulness and from things that lead to temptation, if you are indeed true believers. No one is more jealous than Allâh when He sees His male or female slave committing fornication.

Q.7: They play music from the stereo along with drumming and songs, and sometimes they hire songsters or songstresses to come with their group.

A.7: Success is with Allâh. The origin of music is impermissible, due to the evidences that indicate on its impermissibility. However, there is an exception in that in the case of marriage ceremonies. In this case, it is permissible to have some pastime with songs and beating of the *Duff* (tambourine), but with some conditions:

First: The song must carry words that are permissible, like the statement of the Prophet ﷺ, to Ayesha, won't you say:

We arrived to you we arrived to you
So greet us and we will greet you

Had it not been because of the brown wheat
Your maidens wouldn't have gained weight

Had it not been because of the red gold
She wouldn't have arrived at your valleys

Second: They should be in concealed houses where no men are able to see them.

Third: They should beat upon the *Duff* (tambourine), only, but if they use a drum, in this case the permissible will turn into impermissible. But as for the hiring of songsters and songstresses there is no doubt that it is a grave atrocity and clear licentiousness. That is because these songsters and songstresses are evil doers who are indulged in dissipations and profanity. The one who welcome these people is indeed pleased with what they

are upon of licentiousness, immorality and dissipation. Therefore spending money in this affair is considered purchasing misguidance, so whoever does that, he will no longer be considered trustworthy; rather he will be considered as a sinner and his testimony will not be accepted, until he announces his repentance.

Q.8: They stay up till after midnight sometimes around 2am or 3am, so as a result they will not wake up for Fajr.

A.8: This indeed is not permissible, and whoever is the cause for the dismissal of Fajr prayer has indeed committed a major sin, and if this continues to happen then that person will be considered a hypocrite, even if he is to spend (all), his night in prayers; what then do you think of him who spends his night in disobedience. The Prophet ﷺ, has informed us that some people from his *Ummah* (Islâmic nation), will spend their night in pastime and disobedience of Allâh, then Allâh will alter their appearance to the appearance of monkeys and pigs and some of them will be pounded by mountain. May Allâh grant us protection from that Ameen!

Q.9: They spend a lot of money on food that leads to squandering.

A.9: Squandering and wasting of money is forbidden just as stinginess is forbidden. And the truth in this matter is to adopt moderation between the two. Allâh the Almighty stated:

﴿ ۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١ ﴾[30]

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance)."

﴿ وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبۡسُطۡهَا كُلَّ ٱلۡبَسۡطِ فَتَقۡعُدَ مَلُومٗا مَّحۡسُورًا ٢٩ ﴾[31]

"And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty."

The word *Israf* (to be extravagant in utilizing the lawful things) and *Tabdzeer* (to spend your money in unlawful things), therefore the unnecessary food that they cook during the marriage ceremony is also considered being wasteful in lawful things, especially if it is done for the purpose of showing off and boasting; in this case it will be strictly forbidden. For verily, it is authenticated from the Prophet ﷺ, that he said:

"كُلْ وَ اشْرَبْ مِنْ غَيْرِ إِسْرَافٍ وَ لاَ مَخِيلَةٍ"

[30] Al-A'raf: 31
[31] Al-Israa: 29

"Eat and drink without any wasting or boastfulness involved"

Furthermore if this happen, then it is a must for them to distribute the leftovers to the poor and the needy, so that it can be an expiation of that squander.

The Prophet ﷺ, said to Abdur-Rahman Ibn Awf:

"أَوْلِمْ وَ لَوْ بِشَاةٍ وأَوْلِم عَلَى صَفِيَّةَ بِسَوِّيقٍ وتَمْرٍ و أَوْلِم عَلَى زَيْنَبَ بِخُبْزٍ وَ لَحْمٍ"

"Give a banquet! Even if it is just a sheep (that you can afford) Furthermore, he the Messenger of Allâh ﷺ, served Saweeq (a traditional Arab food made of wheat and barley) and dates for Safiyyah's banquet, and served bread and meat for Zainab's banquet."

From this, it is clear that the Messenger of Allâh ﷺ, is free from exaggeration, he does not put on himself what he cannot bear; rather he adopts ease. Therefore, we should be eager to implement the Sunnah of the Prophet ﷺ, and adhere to his guidance may there be much and an abundant of peace and blessings of Allâh upon him.

Q.10: The women raise their voices in singing that famous song to the point that the men could hear their voices.

A.10: With Allâh is the success! It is not permissible for a woman to raise her voice with songs, for verily Allâh the Most High stated:

﴿ يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِۚ إِنِ ٱتَّقَيۡتُنَّ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢ ﴾[32]

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner."

Ibn Jarir ﷺ, said: Ibn Zaid ﷺ, said regarding the statement of Allâh "Then be not soft in speech" he said this means: some of what women say in order to create *Fitnah* (trail) in the hearts of men.

Furthermore, Qurtubi also mentioned: regarding His (Allâh) statement the Most High "Speak in an honorable manner." He said: this is a command from Allâh to women: to command the good and forbid the evil. Also, it is recommended for women to be a little stern in their speech with foreign men without being loud in their speech. And from among the things that indicate that women are recommended to speak in a low tone is what is reported in the prophetic narrations that the Prophet ﷺ, commanded them (women), to clap when they forget instead of saying Subhan Allâh! This is for the men (only). And the manner of the clapping is by tapping her right palm on the back of her left palm. So if the Messenger of Allâh ﷺ, the legislator, has forbidden them

[32] Al-Ahzab: 32

(women), from raising their voices with elevation in order to draw the attention of the Imam of his error in order that their voices will not be heard, then how about music! Though it is allowed during marriage ceremony with the aforementioned conditions, it is still not permissible for them to raise their voices in a manner that men can hear them. And success is with Allâh.

Q.11: What is the ruling on hiring songsters and songstresses during the marriage party and what is upon the people of the city in which this act is practiced?

A.11: All praise and thanks are due to Allâh and may the Peace and Blessings of Allâh be upon the seal of the Messengers, Muhammad his family members and his companions, and to proceed:

Music is unlawful in its essence, and the proofs on its impermissibility are mentioned in the Book of Allâh and the Sunnah of His Messenger ﷺ, as for the Book of Allâh we come across the verse in Sûrah Luqman verse 6 where Allâh the Almighty stated:

﴿ وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٦ ﴾[33]

[33] Luqman: 6

"And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)."

Also, it is mentioned in some of the prophetic narrations that some folks from the *Ummah* (Islâmic nation), of the Messenger of Allâh ﷺ, who will be swallowed up by the earth, due to their legalization of wearing silk by men, and due to their legalization of intoxicants and musical instruments. These proofs are available in the book entitled "Tanzeeh Ash-Shariah Al-Islâmiyyah min Aghaani Al-Khlee'ah" which means; "Freeing the Islâmic Sharee'ah from the Legalization of Licentious Songs." And there are many other books that are authored on the subject matter of the impermissibility of music.

But as for the hiring of songsters and songstresses and welcoming them along with their licentious group, and spending the whole night having pastime without mentioning the Name of Allâh. Likewise, they call to sinning against Allâh, being neglectful of His obligations, indulging in dissipation and profanity and arousing desires and evil. This indeed is strictly forbidden for several reasons:

First: Music is unlawful as we have explained.

Second: If we know that music is unlawful, then we must also know that spending money on it is also forbidden, and this money that he spent on it will be a burden and punishment on him on the Day of Judgment.

Third: The sin will be multiplied if we know that these songstresses and songsters are evil and wicked and that they invite to licentiousness with their statements, actions and all their acts.

Fourth: Spending money in this and it's likes is considered wasting and squandering and it is also considered utilizing the Bounty of Allâh in unlawful things.

Fifth: Hiring these people and paying them a lot of money is considered assisting promoters of prostitution and dissipation, likewise raising their status and honoring those whom Allâh the Almighty has humiliated.

Sixth: The one who hire these people is a *Fasiq* (a sinner), he will no longer be considered trustworthy and his witness will not be recognized as the major Imams stated. Malik said: "The open sinners amongst us were those who listen to music."

In addition to Ash-Shafi'ee said in the chapter of judiciary: "Verily, music is unlawful it resembles falsehood and whoever listens to it constantly will no longer be considered trustworthy and his witness will be rejected."

Ahmad Ibn Hanbal said: "Music creates hypocrisy in the heart, I dislike it." With this, you will know that, music is a licentious thing that must be fought against by every Muslim who fears Allâh and fears his meeting with his Lord. It must be fought against by those whom Allâh the Almighty praised in this verse:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ ﴾[34]

"You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh - and rebellious against Allâh's Command)."

The least you can do towards changing this evil is to report these people to the judge of the village and give him a copy of this verdict. And if he doubted in this verdict then it is upon him to refer to these books:

I-"The Relief of the Athirst" by: Ibn Qayyim (may Allâh have mercy on him).

[34] Al-i-'Imran: 110

2- "Commanding the Good and Forbidding the Evil" by: Abu Bakr Al-Khilal.

3- "Refraining the Riffraff from utilizing Musical Instrument" by: Muhammad Abu Shameel (may Allâh have mercy on him).

4- "Announcing to the People about the Impermissibility of Music" by: Abu-Bakr Al-Jazaa'iree (may Allâh have mercy on him).

5- "Freeing the Sharee'ah from the Legalization of the Licentious Songs" by: the author of this book (may Allâh have mercy on him).

Sincere Advice & Guidance to the Muslim Women and the rulings of the evils of the Wedding Celebrations